# The Christian Socialist

**The Golden Rule Against the Rule of Gold**

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## "Our Prison Doorway Is a Gate Through Which the New Day Enters"

### Mother Jones Aids West Virginia Miners More by her Imprisonment than by her Speeches

### Senator Kern Proposes a Complete Congressional Investigation of West Virginia Slavery

The arbitrary, illegal arrest of 80-year-old Mother Jones, the labor agitator and ministering angel of the miners, has aroused tremendous interest and indignation throughout the country; and, what will please Mother Jones more, has centered the attention of all honest reformers and revolutionists upon West Virginia as a scene of gigantic graft, oppression and outlawry on the part of the coal operators and the state government, which they own and use for their own enrichment.

West Virginia began her existence as a commonwealth by refusing to secede with the rest of old Virginia, of which she was a part, and set up state housekeeping as an advocate of Union and Liberty. Her officially adopted motto is: *Montani Semper Liberi*—Mountaineers Are Always Freemen. But, alas! she is now proving that mountaineer miners, at least in West Virginia, are utter slaves, crushed, robbed, starved and housed worse than cattle, with no family joy and no hope for their children.

The sufferings of the miners, and especially of their wives and children, under the system of robbery and suppression in vogue there, is too pitiable for description. The men, slaving in danger, dampness, gloom and desperate poverty, scarcely ever see the color of their own money, because they are perpetually cheated and robbed by the company stores. They have no hope. Their wives live in squalid hovels, working as best they may in bare want, soul-withering monotony and deep distress, because their children have no chance to develop properly or be educated. They have only the chance to go to work too young.

The selfishness, cruelty, illegality and criminality of the mine operators and their henchman are almost beyond belief by the average citizen. Outlawry, robbery and murder are their common methods of keeping their slaves in subjection, so that their inhuman greed may fill its maw.

On account of the agitation resulting from the imprisonment of Mother Jones and others without due process of law, and the revelation of misgovernment and outlawry in West Virginia which is breaking forth, United States Senator Kern of Indiana has demanded a congressional investigation. Of course, this demand is arousing the standpatters who are trying to hush things up. They dread to have the people know the monstrous misgovernment of American states under capitalism. But the labor organizations demand the investigation, and the democrats desire to obtain the labor vote. And the Socialists are agitating the matter so vigorously that it is probable, in order to prevent the labor vote of the mining states from land-sliding toward the Socialist party, the democrats will order the investigation.

Debs is out with a stirring appeal, urging labor organizations to strike for the liberation of Mother Jones. He also sent a ringing telegram to Senator Kern encouraging him to insist upon the investigation.

The grafting standpatters say "The strike is over. Why agitate further?"

Because the strike was settled unjustly by murder, force and fraud; because the state government of West Virginia proceeds without regard to the constitution of state or nation as the mere tool of the coal barons; because Mother Jones and others are illegally imprisoned, and because such methods must be exposed, punished and stopped throughout our nation.

#### Mother Jones' Letters

Mother Jones sent two letters to the editors of the Christian Socialist by the "underground" mail route, as her captors have not permitted her to receive visitors or send letters; but she makes friends easily, and many desire to serve her. She declares that, though her body is "in chains," her soul is "determined to resist oppression and fight for justice to the miners" while she lives. In a letter to Comrade Robt. Howe she says:

I was kidnapped on the streets of Charleston, the Capital, where the civil courts were in session, held in a room while they sent for the squire and got a warrant; under the civil courts, mind you; then they rushed me into the military martial law zone, twenty-two miles distant, where I have been held from then until now.

They tried me before a drum head court of military despots. I arose and protested against a trial by the military court. I made the statement that I had done or said nothing in the state of West Virginia, but what I had done in every state of the nation, and would repeat the same when I got at liberty. Notwithstanding that, they tried us anyhow, and four more besides myself stood out against it, and they were pronounced Socialists.

If this thing is allowed to stand wherever the military is called out, a drum head court will be established, and the victims tried and sentenced by that court. The civil courts will be put into oblivion, and all liberty is dead.

What are the Socialist women and the trade union women of Chicago doing? Don't you know that if this thing is allowed to stand without a mighty protest, it will be the death blow of labor?

When they can kidnap an old woman eighty years of age, throw her into a military bastile, and hold her there, what does the womanhood of this nation expect in the future?

Don't you know that they can take every woman that dares to raise her voice fearlessly and put her against a tree and shoot her even without a trial if they so choose, and these women stand for the insult offered to the womanhood of the nation without a protest.

That in my estimation is the first semblance of a nation's decay. When women stand idly by and submit to such insults, that nation is going like the days of ancient Rome, when she perished never to rise again.

I am here in this military camp, the one lone prisoner. They have held the Socialists, and they have removed the other eleven prisoners to Clarksburg jail. Since the day I came here to within a week ago I was not allowed to speak to anyone. No reporter dared even to exchange a word with me across the fence; he would have been immediately arrested and taken to the bull pen.

The Associated Press news went out from military camp. I could, of course, get my freedom if I would sacrifice a principle, if I would accommodate the Governor by going out of the State, but the Governor and the whole gang of blood-sucking pirates can go plum to ——.

I will never go out until I choose to go, and that will be when they turn my hands loose. I don't belong to the Socialist women that are looking for bouquets. I am looking for freedom and justice. Well, dear comrade, I must close this, as it goes out underground.

My cell has been watched day and night by three lap dogs of the ruling class. The last week they have been somewhat good to me. They have taken the dogs and the bayonets away, that is from around the house, and I can go to the door and look out without being shot. Well, dear comrade, some day, not in the far distant future, the flag of industrial freedom will float from shore to shore. I am just as happy as you can make anyone. I am here in a palace for heroes, and the capitalist state is feeding me.

#### Do Your Duty Now

Mother Jones is still imprisoned, and it is the duty of every workingman and workingwoman to send a letter to Governor Henry Hatfield, Charleston, West Va., demanding her release. Get your union and Socialist branch to do likewise.

Socialists and trade unionists should write at once to the Senators of their states at Washington, D. C., urging the passage of the Kern resolution.

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### HATFIELD UNDERSTANDS

Governor Hatfield of West Virginia knows how workers make their grievances known. So he has taken what he thinks the shortest way to prevent discussion and publicity, and has suppressed all the Socialist papers published in the State, and through his orders the sale of Socialist papers published elsewhere is forbidden. Previous to this he has continued martial law in the State, has been responsible for holding Mother Jones, John Brown and others in jail, has vehemently denounced those who are seeking a legislative inquiry into the West Virginia atrocities, has spent over half a million dollars of public money in trying to help the mine owners drive the miners back to work, and has otherwise shown himself a most willing tool of the mine owners.—N. Y. Call.

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### PREACHERS WILL PROTEST

#### An Appeal to Ministers, Priests and Preachers

Brothers! Watchmen on the Walls of Zion! Blow the trumpet, warn the people and protest to the rulers.

Several ministers will write a protest to President Wilson and to U. S. Senator Kern at Washington, D. C., calling their attention to the fact that 80-year-old Mother Jones and several other Socialists are imprisoned in West Virginia without due process of law. Illegally arrested, held "incommunicado" and subject to a drum-head court martial. All of this is unconstitutional, un-American and outrageous.

Will YOU be among the number? Do your duty and fear not. *Write today.* Speak as a true man and a true servant of God for Justice, Free Speech and Civil Law.

And also demand a congressional investigation of conditions in West Virginia.

Let laymen and women write, too. Make a

mighty protest against peonage and thuggery in West Virginia.

*American workmen must put an end to this slavery.* And every honest preacher, teacher and editor, yes, and every honest citizen who is not hopelessly imbruted with want and ignorance, must help overthrow this tyranny and stop this shame and misery.

### SOCIALIST PARTY TO INVESTIGATE

The National Committee of the Socialist party has elected Adolph Germer, Eugene V. Debs and Victor L. Berger to investigate the West Virginia situation. Their report will be exceedingly interesting to men and women of all parties.

However, the congressional investigation should also be made.

## The Short Story

### FELIX BOROWSKY

(A memory of Russia presented by Alma Paschall)

The first time I saw Felix Borowsky was in one of those cheap amusement theaters which are found dotted over New York's famous East Side. Here there gathered, night after night, a motley audience—largely foreigners—and to one interested in sociological investigation no more fascinating field can be found.

On this particular night there was an unusually good series of moving pictures, amongst others the story of King Lear, and for once I was deeply absorbed. When Lear was shown, carrying in the dead body of Cordelia, the tension of feeling throughout the audience could be felt in the deep silence. Suddenly I was startled and horrified by a peal of shrill laughter. Scarcely believing it possible, I turned my eyes quickly in the direction of the sound.

Seated not far from me was an aged man of Jewish appearance, and he it was who had found occasion for this ill-timed mirth. By his side sat a young girl, also showing unmistakable signs of Hebrew origin, but of unusual beauty. She was now engaged in talking to the old man soothingly, in Yiddish, I think, and was caressing him with her long slender fingers. In a moment the old man's laughter ceased and he burst into a paroxysm of tears. The girl, her face indescribably sad, arose and led him out of the theater.

It was just an incident and yet somehow it made a deep impression on my mind and I could not forget the aged Jew who could laugh at the tragedy of King Lear.

It was a morning not long after this that I was attracted by screams and a hurrying throng of women into one of those foul courts whose very existence is unknown save to the initiated. Here a common enough sight—for the East Side—met my eyes. Lying on the ground was a young Italian, a mere boy, with a knife-wound in his breast, and standing near in the hands of the police, was his murderer, his face sullen and still flushed with passion.

The surrounding crowd was standing in hushed watchfulness, when again I heard the ha-ha of unexpected laughter. Before I turned I knew that I should see the Jew, nor was I mistaken. Here at my side he stood, looking down upon the cold, still face of the murdered boy, while his whole body was convulsed with laughter—laughter, but without a trace of merriment in it—laughter which seemed somehow freighted with agony.

The by-standers evidently knew the old man and showed no astonishment at his behavior, but one young Jewish lad came to his side, placed his hand under his arm, and led him away. As he passed me I saw that again the great tears were rolling down his venerable beard.

Feeling a great curiosity to learn the explanation of the old man's actions, I followed the pair out of the court into a side street. Here there were rows of small shops, and into one of these the two figures disappeared. I stood on the opposite side of the street and scanned the shop narrowly. In front hung the three balls of the pawnbroker, and the windows were filled with cheap jewelry, musical instruments and bric-a-brac.

I pondered over some pretext for visiting the shop and getting acquainted with its owner, and at length, with watch in hand, walked boldly in. No one was in the shop when I entered, but a sharp ring of the call-bell brought the young Jewess from the curtained-off rear room. In the strong day-light I could see that her face showed signs of suffering and was of an unnatural pallor. Around her small, graceful head were bound the heavy braids of her lustrous black hair, and her eyes were preternaturally large and melancholy. Yet for perfection of beauty I have never seen her surpassed.

She asked, in English, although with a foreign accent, what service she might render me, and I laid the watch before her. She examined it for a moment and then said, "I must ask my grandfather," and disappeared again behind the curtains. In a moment the Jew himself appeared, and in gutteral tones very hard to understand, concluded a bargain with me in the German language. I talked with him a little and found him very courteous and intelligent.

That was the first of many subsequent visits to the little shop, and by degrees I was accepted there on a familiar footing.

Once I attempted to draw out the old man's past story, but in this I was unsuccessful, for he again showed signs of the hysterical attacks which seized him in the presence of tragedy and blood, and I was obliged to desist.

One evening when I entered the little shop I was immediately struck by the disorder and confusion. Miriam came at the ring of the bell as usual, but at the first sight of her face, I knew that trouble had come into the little household. And as she recognized me she smiled in relief and said:

"Come in; grandfather will be glad to see you. He has been very ill."

On the bed in the inner room lay the old man, his face showing as clear-cut as a yellow ivory cameo, against the white linen. He did not recognize me at first, but called me Ivan. Miriam hovered about him, smoothing his pillow, lifting a cup to his parched lips, or rubbing his wasted fingers.

"How long has he been like this?" I asked her softly.

"Since yesterday," she answered. "We received a letter from our old home and it excited him. The very name Odessa brought it all back. He became violent—you know how he is affected—and afterwards he was weak, so weak that I became frightened and called a physician. I was wishing that you would come," she added.

"I will stay with him tonight," I replied at once, "and you must sleep—you can scarcely stand now for weariness."

"I am quite strong," she answered simply.

That whole night I sat by the dying man. A little after midnight he started up from what seemed a deep sleep and pointing into the distance, shrieked something with hysterical violence. I did not understand the words, but from the beads of agony on his brow I knew he was living over again in memory some terrible scene in his past history.

His cry brought Miriam to his side, and laying her soft hands upon his brow, she pressed him back again upon the pillow. He yielded to her gentle touch and was soon sleeping again.

"He is always thus," she said sadly. "That terrible night he can never forget, sleeping or waking. Only death can wipe out that memory."

"Some awful agony has stamped itself ineffaceably upon his mind," I said pityingly.

"Yes," she replied, as if in answer to the question in my thoughts, "agony such as few men could have borne and still retain their reason. We lived"—she shuddered involuntarily, and for a moment was overcome.

"In Russia?" I asked.

"Yes, in Odessa," she replied. "There was a massacre of the Jews."

Some recollection of unspeakable horror paled the girl's very lips, and she could not go on. I urged her to return to bed, and alone I renewed my vigil.

The room seemed close and the sick m tossed the cover impatiently aside. I oper the window and pulled back the curtains. T damp, yet warm vapors from the court-ya pulsed into the room. From somewhere acros the court came the shrill scream of a crying child. The cry roused Felix from his lethargy and he sat up, his eyes starting with terror.

"They come," he whispered, "they come, Leah. I'll give them the money—all—and do thou hide thyself with the child."

He fumbled about the bed-clothes and drew forth an imaginary weapon, which he brandished over his head, his eyes glittering with madness.

"An eye for an eye," he muttered, "The Lord of Hosts"—

Again the child across the court screamed, this time in piteous tones.

The old man's arm dropped at his side.

"Great God," he moaned. "It is Leah, my wife. They have killed her. Leah, Leah!" he shouted in an agonized voice.

Miriam came in haste. She had thrown over her night dress a scarlet shawl. The old man stared at her as she stood by the bed-side, her arms held out in loving tenderness.

"Leah," he muttered, catching at the shawl, "is this blood? blood, meine Geliebte? Canst thou not speak to me, beloved one?"

Miriam threw away the shawl and knelt there, utterly oblivious of my presence. She drew the old man's head down upon her shoulder and begged him to call her Miriam.

As usual, Barowsky became calm under her sweet influence, and she soon laid him back upon the pillow, panting for breath after his fierce outburst.

"How can all this end? Oh, can he never, never forget? Is there no God of mercy in Heaven?" she exclaimed brokenly.

"His wife was killed?" I asked.

"Yes—before his eyes. They also killed his son and his wife—my parents. Grandfather himself was stabbed, but not fatally. He was a giant in strength. When he saw the dead bodies it was then that he brust into a peal of hideous laughter, and his mind has never been quite sound since. I was just a child at the time—but I can remember—" She stopped and I did not urge her to proceed.

She suddenly became conscious of her appearance, and a flood of color stained her pale cheeks.

"I shall dress," she said, "I cannot sleep," and hastily left the room.

Borowsky was lying with half-closed eyes, his fingers clasped on his breast, his breath almost imperceptible.

As Miriam returned to the room there was just the faint beginning of dawn. The dim discouraged light of a New York court came stealing in through the window.

Borowsky suddenly opened his eyes. Their expression was calm and almost rational.

"Miriam, my child," he said in his old accustomed tones, "Miriam, is it day?"

"Yes, grandfather," she replied.

"Dost see thy mother, Liebchen?" he asked. The girl looked into his face in agonized entreaty.

"She beckons thee, Miriam, from the window," he continued, his eyes dimming as he spoke.

Miriam glanced toward the window where the white curtain swayed in the morning breeze. Her eyes returned and became riveted upon the old man's changing face.

His look was as sweet and gentle as a child's, and he held out his hands, "Yes, Leah, I hear thee calling."

He turned and laid his hands in blessing upon the girl's bent head.

"The God of Abraham bless and keep thee," he murmured and fell back upon the pillow. Just once more he roused—"Leah," he cried, "I come."

### HARRIMAN SCRATCHED

The Los Angeles Socialists won fifteen places on the ticket, thus insuring a live battle at the city election this spring; but Job Harriman missed getting on the ballot as candidate for mayor by nearly 800 votes.

### APPEAL TO REASON WINS

The daily papers of May 8 state that the federal cases against the Appeal to Reason, Debs, Warren, Sheppard and others have all been dismissed by order of the attorney general.

## THE YEAR'S PRELUDE

By John W. Stimson

In the spring of the year,
With the wind in his wings,
Without doubt, without fear,
The sweet "song sparrow" sings!
And his voice has a cheer,
And a pure bugle note,
So triumphant! So clear!
That I hearken to gloat!

Then I think of the storm
And the frost and the rain,
And the long winter's gloom
O'er the dark window pane!
But I gladden and start
To that far-flung refrain
That sings deep to my heart
"Sweet life wakes again!"

So I cast out the Past
With her garments of gloom;
Vanquished Death cannot last
Now the Day Spring has come!
For the song sparrow's here
With the Dawn on his wings!
And the Future grows clear—
As he sings! as he sings!

O, my soul! thru the night
Let this song be thy stay;
Let no bitter grief blight,
For soon cometh God's Day!
For on High reigns thy Friend,
And His times are at hand!
And the Dark Days shall end
With His Song thru the land!

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## SOCIALIST SERMONETTES

By Rev. Paul Burgess

Matt. 15:14.

"And if the blind lead the blind, both shall fall into the ditch."

The pastor of an aristocratic church in a large city has come out against Socialism in a prominent religious periodical.* He claims the authority of Jesus against Socialism. He says: "Socialism declares, 'Change the man's environment and you change the man;' while the position of Jesus is, 'Change the man and you change the environment.'" So the good doctor deprecates reform and would bring in the Kingdom of God by first bringing in a race of divine men. As a matter of fact, environment plays a tremendous part in the making of the man. What would this same good pastor be without the Christian home in which he grew up, the church which molded his thoughts and sentiments from childhood up, the books and the teachers which have helped and suggested, and even Jesus Christ himself, who in the Bible and in the lives of His followers was also a part of his environment? I have not run across a statement of Jesus which says, "Change the man and you change the environment." Perhaps some of his statements may seem to point in this direction. Suppose they do. Then my good doctor, must we wait until every human being on the globe is converted before we begin to change environment? Does not the changed man rather bring with him a force which drives him to change his environment? It may be only his home or the narrow circle of those who believe as he does (communism of the early disciples and many sects). Or his vision may broaden to include the nation and the world. But as a Christian man he must seek a Christian environment. The good doctor maintains: A changed man—a changed environment. Very good. We have the changed man. Now what about the changed environment? Where is it to come from unless the changed man brings it? He must bring it. So he turns reformer, or Socialist, according to the narrowness or breadth of his vision. But this is just what our reverend friend, who says a changed man—a changed environment, wishes him to avoid. Does the good doctor realize the fallacy of his argument? Or does he still remain the blind leader of the blind, leading his mammon-blinded parishioners with himself to destruction in the rising tide of social unrest?

*Dr. R. F. Coyle of the Central Presbyterian Church, Denver, Colo., in "The Continent" for April 10, page 490.

# The Streets of the City Today
## AND
# A Vision of the City of Tomorrow

By LEWIS ADELPHOS YOUNG

I walked up and down the streets of today that I might honestly voice the weal of the men who toil. And I saw the Poor were they that were exploited out of their earnings, so much as to be able to buy only coarsest raiment and cheapest food and shelter. Thus being ever deprived the joy of artistic craftsmanship and the enjoyment of art, health, sociability, wealth, and culture.

I met the ill-paid shop girls by the score, compelled to sell their precious virtue without a blush of shame and exchange their joys of pure, bright womanhood for bitterest bread.

I saw the child wrenched from slumber and from home, groping its weary way through darkness to and from a monstrous, roaring mill that grinds the flesh, and blood, and bone so that they might be turned into Profit.

I saw fellow beings brutally clutching each other by the throat in the market places.

I saw men underpaid, humiliated, snubbed, overworked, taunted and abused, and great hordes debarred from the right to live by labor. And they sought a balm in intemperance, hilarity, vice, and superstitious belief, and some I saw jammed against jails and asylums.

I saw disease and death stalking boldly through the workshops of the land, and the giant octopus, "Greed and Gain," swallowing Manufacturies, Church, School, State, and Nation.

I went through another street and then another. I saw Poverty, Misery, and Squalor in the midst of Abundance for all. And some that rose up and said, "Look, men; it is a disgrace to Civilization," were thrust into dungeons and branded as "Undesirables."

And the Unwillingly-idle army, whose earnings had become the Idlers' loot, I saw herded like cattle and reviled till sorely mad. Under the name of Paupers and Tramps and Criminals they came to Soup kitchens, Charity houses, and Bread lines. Whilst not far away the Looters dined and danced in wasteful luxury.

Then I stepped down into the deep, hellish social pit where Custom and Knavish Aristocracy decrees her millions to wrangle and to rot in vicous squalor, and brutal horror of it all that these poor wretches of men presume 'tis their deserving punishment.

And also to the hording Money lord I come, sitting in his glittering palace which his fearful, troubling heart will not permit him to enjoy. For it is his fiendish spoil, the sweat and tears and toil of unjust profits and life and blood of thousands o' fellow men whose squalid huts I also enter, but I dry away a huge tear to find so many pale, thin, care-worn faces therein—pining because of lack, and servitude, and the pressure of the heavy load of ceaseless labor.

O, my whole bold soul cries out to the Wisdom-of-the-World to bring to man—

Just plain brother love
O very soon!

Then let me haste, I say, to bring the day when the toilers of the Land, roused by Reason's call, awake to take their own,

So that Life, Love, and Labor will be merged
Into One Universal Religion!!

### A VISION OF THE CITY OF TOMORROW

Behold I saw in a vision the beautiful Earth City, where art was labor and labor art. And not an alien within or without the gates of that city.

And none that knew not the fortitude of love.

In streets and out what warm and friendly looks did abound and hopeful hearts on every hand were filled with neighborliness and cheer. And in the gilded amphitheater was heard naught but sublimest melody and praise.

Houses of Profit I could not find, and the Money-Changers' dens had crumbled to the ground to make room for the gardens and fields of grain. For gold and gain were the curious relics of rust and dust, the relics of barbarous days.

Scaffolds and arsenals, greasen hemp ropes, bolts and bars, courts and night sticks were smouldering on the heaps of Decay and passing to absurd nothingness.

In the wide green streets there lingered an odor of grasses and luscious fruits, and the whole land had become one continuous, beautiful garden-park.

Fear and Want, Vanity and Limitations had no power to thwart and thrall. From out the filth and grime, the glare and the gloom of the city of Yesterday, where Luxury and Poverty ran their race, where stalked Suspicion and walked wildeyed with Time, there sprang the human plant upon which now blossoms the flower of real civilization.

The Workshops were built in simple honesty to beauty and harmony, outlasting generations, solid as ancient castles. Wherein each one found to do what he liked to best.

The Workshops were men's Cathedrals, and toil was prayer.

And I said to one: "Long have I waited on the threshhold watching for you. Long and anxiously have I waited to see this day. Ages have I yearned to know you and see you in all your beauty. But now is ample access to all."

I saw men in gladnees hail each other everywhere. They of the East came to meet and greet them of the free and open West. They threw their arms about each other's necks; they proffered their hands to make comrades of everyone.

Behold men were skilled in the use of the trowel, and they marveled why Yesterday they so much loved the sword and blood.

The grouse and wild hare were no more wild, but playmates to the child. Nor did the elk or deer show the slightest fear at sight of man, for man had learned to be kind and every soul had come into its own.

I saw Success, Honor, Victory coming to meet me!

I saw Humanity pushing through to her possibilities!

I saw a light breaking in upon the sons of men. The blind begining to see, the deaf to hear, and the tongue of the dumb becoming inspired to poetry and prophecy.

I saw them that had been Heathen helping to convert the Christian! What was lacking in the Westerner was present in redundance in the Easterner.

I saw a harmonious interblending of the races. I saw man growing more and more enlightened, a healthier, purer, saner species—till appeared One Race, One Color, One Philosophy, One Law, the Law of Love. And I saw Peace, Freedom, and Glory coming to the whole race of man.

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## FLOODS AND THE FINGER OF GOD

The recent floods in Ohio, Indiana and adjacent states awaken the natural question, "Why does a merciful God permit such wholesale destruction of life and property?"

Yes, "permit" is the most fitting word, for the real cause is easily traced to man's reckless destruction of forests. When, therefore, a superabundance of water comes, we may reverently say that Divine Providence can operrate in one of two ways, either interpose a miracle of prevention, or allow the forces of nature to work out a series of wholesome lessons.

Had some miracle of prevention been wrought to turn aside the recent floods the finger of God would, in all probability, never have been recognized. The Divine Wisdom, therefore, chose to teach the world several

important lessons by means of outraged nature's vengeance.

T e first lesson is a physical one and is self-evident. Man must cease his reckless destruction of the bounties of nature—in this case the riparian forests.

Next comes a parable. God permitted a spectacular besom of destruction in order to awaken a drowsy world to a realization of the ravages of social injustice. Right in the center of population in this great country the handwriting on the wall interrupted the feast of Mammon to declare that millions of men, women and children are being wounded, killed or engulfed in a social deluge of demoralization and immorality, compared to which the middle west floods, howsoever terrible, are but a bagatelle. May these disasters wake up humanity to see its greatest sorrows!

And lastly, the moral has a constructive social message. The president of the United States wisely cut red tape and acted as a humane executive. He recognized the cardinal principle that we are one people with a common purse, and so he opened the national treasury to the flood sufferers without stint. This was a confession of at least temporary acceptance of one of the chief articles in the creed of Socialism. Was it not a providential ray of light forced upon a president who is "a not-yet" Socialist? In a mighty emergency he played the role of a Socialist. Why not continue on the same high plane under all circumstances? As Ella Wheeler Wilcox urges, with irresistible pathos and logic:

God, what a world! If men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of flame and flood,
Rise to the meaning of true brotherhood.

## THE SOCIALIST PARTY

By John P. Klotzbach, Lima, N. Y.

The Socialist party is necessary in America today to solve the problems of an inevitable industrial crisis. The old system is inefficient. The Socialist party proposes to establish a new system based on co-operation, and to maintain just popular government. The establishment of a new industrial order can no more be prevented than can the flow of the Mississippi. It is the next necessary step in the forward march of civilization.

Today society is divided into two industrial classes, the capitalist and the wage-worker. Between these there is a bitter strife, leading to the destruction of property, character and even life; neither can get justice from the other. In fact neither can ascertain when he is giving the other justice. There is waste of time, energy, and material because the conservation of co-operation is impossible.

Today an army of unemployed causes keen competition on the labor market. Those who bid the lowest get employment; the others go without until they underbid their brothers. This limits the smallness of the wage only by the inability to live on less. The capitalists' profit increases proportionately.

According to the latest industrial census each wage-worker in industry receives 477 dollars for producing merchandise worth $2,760. After deducting all miscellaneous expenses and cost of materials, the capitalist, comprising five per cent of those concerned, receives half of what the other ninety-five per cent produce. This is clear profit. The 1910 census shows that the middleman causes the farmer to fare about the same as the wage-earner.

The results explain overproduction, unemployment, panics, poverty, and the disappearance of the small property owner and business man. Their earnings are inadequate for life. To get more money they must sell their property to the rich capitalist, and become renters and wage-workers.

Now the interests of the capitalist and wage-laborer, as such, are not identical; but their true interests as human beings are identical, and if acted upon, would destroy this bad system from which neither gets any true lasting benefit. Both positions lead to physical, mental, and moral decay. Such a system is illogical, unscientific, unjust. It is a so unnatural as to force its abolition.

The Socialist party proposes to reorganize industry on logical, scientific Christian principles, which are fast becoming known as natural and right. Time was when each individual owned the means of producing nearly all of each family's life necessities. Simple hand tools prevailed. Each home was largely independent of all others. Today those in each industry and in every industry are all dependent on each other; they all co-operate in producing the life necessities of each. Yet while there is collective effort and dependence, there is not collective ownership of that which concerns all. Industry is still organized on the principle of individual independence in production. That is the illogic of the present system; but it needs only the collective ownership and control to make it logical and practical. This is Socialism—the foundation principle of the Socialist party.

The trusts attempt to overcome the present defect. But they can build up and carry on industry, under favorable trade conditions, in a way that will bring disaster when unfavorable trade conditions occur. The whole public suffers the consequences. Moreover the trusts are the co-operation of the few to exploit the many. The trusts, realizing that this is becoming intolerable, have proposed a system of profit sharing. This, to be sincerely and fairly done, would require strict government supervision, would lessen the capitalist's power of acquiring property and vest it in the wage-worker, soon bringing all equal ownership in industry. A few necessary improvements would make it Socialistic. But it gives opportunity for cunning and delay. Therefore they want it that by cunning they may exploit labor a while longer. **"The trusts will own the nation till the nation owns the trusts."** Even with the trusts in existence this system is still impractical. Now, history proves that to prevent injustice and confusion government must deal with every phase of human activity, and has its necessary part to perform in establishing and maintaining every new order. The government must therefore do its part in organizing and maintaining the new industrial order.

Now it takes new political parties to make the government do its part. It took the new, despised Republican party to cause the government to abolish slavery and save the Union. The old Whig and Democratic parties compromised and dilly-dallied with slavery as our old parties do now with economic and moral issues—with the trusts and the traffics. Even the reform parties strike merely at effects or second causes, letting the root-cause remain. The old parties are so entwined in the system with which they grew up that they cannot disentangle themselves. Parties must be founded and built on the principles they seek to establish.

Therefore we have the Socialist party founded with a definite program and a complete system, striking at the very tap-root of our economic ills and the profit-making immoral traffics which they foster.

The Socialist party proposes to organize the nation industrially into one great corporation, owning and controlling every industry that concerns the whole nation; likewise with State and municipality. All the people will own all these means of production altogether. No one will make profit on another's labor-product, but each laborer will receive the full commercial value of his labor-product, since no capitalist will exist to bribe, graft, or hire labor. This will greatly encourage labor. **Those who will not work will receive nothing.** This will make it needful for every able-bodied man to work with hands or brain.

Each industry will be managed by its workmen in accordance with laws made by the people. This system, called Socialism, encourages the truest and highest development of the individual. For the merit system, based on the ability of each man to do a particular task, will determine who gets that particular task. The relative wages of each man will be determined, necessarily, by the law of supply and demand for each kind of labor. Since every one will receive larger wages, more people can obtain education for the skilled positions. This will bring wages to a more uniform basis. Again, the greater the labor efficiency the greater will be the pay in relation to the hours of labor, thus encouraging efficiency. The accomplishments of each man will be his monument of achievement. He will desire one of success. He will do good work for the same reasons a college president, teacher, or preacher does now.

Moreover, more means, leisure, and greater inducements will encourage discovery and invention, thus bring greater achievements. The government will pay each justly for his invention. Protective patents will be unnecessary. Every workman will be enabled and encouraged to bring out individual talents.

This, in merest outline, is the program of the Socialist party, supported by the Christian hearts of Christian civilization. And it is winning mightily. It had its first national ticket in the field in 1900, yet in 1913 it polled one million votes. It has elected a Congressman, many State legislators, over forty mayors, and a thousand other officials in America.

And, as the preachers of Milwaukee testify, it has begun to accomplish its purpose and has already improved conditions.

The party has a powerful, rapidly increasing literature. One paper has a half million subscribers. There are over 100 other papers, and books innumerable. There are many talented speakers.

The old order is crumbling; the new is rising, and the people are rallying to its standard. Its ranks contain all types, trades and professions, rich and poor.

College professors, preachers, teachers, lawyers and physicians are not only in its ranks, but are often holding office and taking the lead, working for that glorious result, the Co-operative Commonwealth, the Kingdom of Brotherly Love.

## IMPORTANT DISCOVERY!

An enthusiastic comrade the other day discovered two copies of the **Christian Socialist** in a package of eggs that he had shipped to him. We have heard of Socialists in connection with eggs before, but the combination was not always such a happy one. Happy thought! Whenever you ship anything put some copies of the **Christian Socialist** in the package.—W. H. W.

## COMRADE CHENEY DEAD

One of the best known Socialists of Great Bend, Kansas, a constant, earnest advocate of the great Cause and an ardent supporter of the **Christian Socialist**, Comrade Hamilton A. Cheney, died recently, leaving a widow and three children, besides many friends, to mourn his passing from earth.

A writer in the Great Bend Tribune says:

"Everybody knew Mr. Cheney's views. Everywhere he went he proclaimed and defended them. He was an ardent Socialist, had read widely, both in current literature and the Bible, and prossessed a fund of information on public questions which might well be coveted by any man. His interpretation of Christianity was that it must change this world and give men happiness here. In this faith he lived and died. He was zealous, earnest, enthusiastic and dreamed of, hoped for and labored to bring into existence the Kingdom of God upon earth, walking in the light as he saw it, and those of his faith in this community have certainly lost in his death one of their best workers and the community will remember him as one who gave himself unreservedly to a cause in which he fervently believed, while all of us may emulate his example by giving ourselves whole heartedly to whatever cause we may espouse."

## A HUNDRED YEARS OF PEACE.

The anniversaries of important battles are commonly made the occasion of national jubilation but only by the victorious nation. Next year, however, there will be an opportunity for the celebration of a triumph in which the two countries concerned may join for they both won, that is the centenary of the signing of the Treaty of Ghent, December 24, 1814. Since then there has been unbroken peace along the Canadian American boundary, the longest undefended frontier in the world. The British Interparliamentary Union, under the presidency of the Rt. Hon. Viscount Weardale, has expressed its warmest sympathy with the movement which is being organized for the celebration of this hundred years of peace in the United States, Canada and Great Britain. The city of Ghent is also making preparations to have the event commemorated in the council chamber where the British and American plenipotentiaries negotiated this unusually successful treaty.

## PAMPHLET FOR COLORED PEOPLE

"The Advantages Socialism Offers to the Negro" is the title of a small pamphlet written by James T. Whitson, a colored physician of Uniontown, Pa. The price is 5c per copy; $2 per hundred. Orders should be sent to Geo. W. Slater Jr., 333 Harrison street, Clinton, Ia.

# THE CHRISTIAN SOCIALIST

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CONTRIBUTING EDITORS

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## NOBLEST MEN

By Francis Willard

All workingmen, whate'er their task,
Who carve the stone or bear the hod,
Wear full upon their honest brows
The Royal Stamp and Seal of God,
And worthier are their Drops of Sweat
Than diamonds in a coronet.

## "COME, ALL YE THAT LABOR"

By S. C. Lord

Hark! ye hosts of ev'ry nation,
Cowed by threat of club or chain,
Must ye suffer spoliation?
Must ye cringe in want and pain?
Oh, heed ye all
The trumpet call:
"There's a world for you to gain!"

Come, unite, ye faithful toilers,
'Neath the flag of crimson hue—
Type of kinship—let despoilers
Boast their blood of sacred blue!
Oh, shout and sing!
Let paeans ring!
There's a world of weal for you.

May the God of justice lead us,
Armed with ballots, to the fray;
Mammon will, affrighted, heed us;
Hell from earth shall flee away.
Ye hosts, awake!
Your fetters break!
Herald wide the festal day.

Onward, then, to righteous battle,
Wrong and Error to dethrone;
Be ye men, not harried cattle,
Docile prey of Greed alone.
Oh, hark! they sing!
The echoes ring!
"We are coming to our own!"

## KANSAS AND NEBRASKA COMRADES

Wm. A. Ward, the noted Socialist lecturer, will speak in Kansas and Nebraska during June and July under auspices of the **Christian Socialist**. Those desiring dates should write to our advance agent, Wm. Whitney Jones, Clay Center, Kansas.

Comrade, many misguided people are fighting against the **Christian Socialist** to destroy it. Why do you not work harder to sustain it and to spread its message?

For the face: **CHASE'S HIGH ART CREAM** is a delightful preparation. For particulars write R. B. Chase, 524 W. Monroe street, Chicago, Ill.

# A Socialist Quiz

By Harvey P. Moyer

**Q. 19. WOULD NOT THE "BOARD OF CONTROL" BE A MENACE TO FREEDOM?**

There are today thousands of "boards of control," or directors, from whose decision labor has no recourse when the wages are cut, the mills shut down, and the wife and babies starve! Whatever board of managers, necessary in any good business enterprise, there may be under Socialism, the members will be elected by the people themselves, their equals socially and financially, and may be replaced any day, if unsatisfactory, the Initiative, Referendum and Imperative Mandate or Recall being in force, and political grafting impossible.

**Q. 20. IS NOT "THE VERY ESSENCE OF SOCIALISM MINDING OTHER PEOPLE'S BUSINESS?"**

No! Socialism is not exactly "minding other people's business," but a scientific plan to prevent other people, the Rockefellers, the Morgans, the Baers, the Vanderbilts, the Astors, et al. from minding our business, appropriating our earth,—in short, a plan to enable all of us to mind or manage our own business—"All the world for all the people;" "Each for all and all for each."

**Q. 21. WHAT WILL BE DONE UNDER SOCIALISM WITH HIM WHO REFUSES TO DO HIS SHARE OF WORK,—THE "LAZY SHIRK?"**

If there should be left one degenerate who could not be inspired to duty by the esteem of others, honor, brotherhood, patriotism, Christianity, or his own personal interest, to justly and unitedly secure the maximum wealth and leisure with the minimum hours of labor, then, unless he prefers to emigrate, he will either be taken to the insane hospital for treatment or subjected to the drastic but Scriptural cure—starvation; for "if a man does not choose to work then he shall not eat." But no sane man will choose to starve when he has an opportunity to work and a just compensation assured.

**Q. 22. BUT WOULD NOT SOCIALISM DESTROY THE HOME?**

On the contrary, it would make the home holier and happier. The disgraceful divorce court records, the shameful abuses, desertions, misfit marriages, etc., accounts of which fill our daily papers today ad nauseam, seem to indicate that the present system is not particularly conducive to the upbuilding of ideal homes. Socialism will remove all financial considerations in marriage, and all will then be free to enter this sacred relation only as true love prompts. And such union is always prosperous and happy.

The fact that some individual Socialists may entertain peculiar views regarding the home relations does not affect the general policy of the Socialist Party any more than similar views held by individual Republicans or Democrats affect the policies of their respective parties; nor can one sentence be found in any Socialist platform, local, state, national, or international, that reflects upon the sanctity, purity, or usefulness of the home, or that suggests any change regarding the home, save to make it purer, safer, happier for each and every member,—the hallowed spot home ought to be but is not now, never has been, or ever will be, until the good days of Socialism, the universal reign of true love.

Indeed, as the majority always rules under Socialism, there can be no change in the marriage system or laws unless the majority shall agree. It is sufficient to say that in this more perfect condition of society, the majority will be on the side of love and righteousness and the best will always prevail.

**Q. 23. WHAT WILL THE SOCIALISTS DO REGARDING THE LIQUOR TRAFFIC?**

Granted that the principle of prohibition of the liquor traffic is right, the Party Prohibitionists are fighting a hopeless, losing game today, working along the lines of greatest resistance. For their insuperable obstacles are the millions of capital invested, which will be protected at all hazards, and the millions of laborers involved who will fight for the continuance of this traffic, simply for bread and butter reasons.

The only practical way to solve this problem is through Socialism. For Socialism will remove all financial difficulties by destroying profits, the chief foundation and bulwark of the liquor traffic, prostitution, and all affiliated evils. This will leave these questions to be settled purely on moral and scientific lines. And the majority of people, when freed from financial restraint, will always be found on the right side of moral issues. Indeed, the Continental Socialists are already taking advanced ground, abolishing the sale of liquor from the co-operative stores in Belgium and opposing liquor generally because of its deteriorating effect, making labor a more "easy, abject slave to Capitalism." The International Socialist Congresses have repeatedly requested the Socialists and their press to call the attention of the workers to the danger of alcoholic beverages since there is no question but that alcoholic drink is one of the most potent influences of capitalism and that the struggle for industrial liberty will require strong minds and clear heads.

**Q. 24. WILL THE FARMER LOSE HIS HOME UNDER SOCIALISM?**

The United States census for 1900 shows that less than 47 per cent of the farmers own their own farms free from encumbrance, and only 64 per cent own them at all; so that there is a large per cent of farmers who would surely welcome Socialism, as it would give them homes of their own and end their slaving service to increase their landlords' wealth.

Then, a large per cent of the other farmers would certainly be glad to have their hours of labor and those of their wives and children reduced from fifteen hours a day to six or eight. And very few of the remaining farmers would object to a consolidation of their interests, stopping all the waste of small farming through insufficient, duplicated, wasted machinery, preferring to farm on a large, intelligent, modern scale, free from personal risks through the uncertainties of weather, storms, floods, cyclones, frosts, droughts, overproductions, impositions by trusts and robbers of every description, from the persistent tree agent to the ravenous railroad. Socialism will prove to be the farmers' financial and social salvation. It will make his work a delightful task, and his home, in the associated farmers' villages, equal in comfort, convenience, and educational advantages for self and family to that of any other home or family in any other occupation or profession.

## THE COST OF WAR TO PEACEFUL NATIONS

### Austrian Commerce and Industry Suffers Heavy Blow from Balkan War

Since the beginning of the war in the Balkans there have been business failures in Austria amounting to over $16,000,000, exports to the Balkan states have fallen $20,000,000 in three months, and debts to the amount of over $18,000,000 remain unpaid because of the war. The industries of the country have suffered a serious setback. The loss to the machine factories has been over two and a half million dollars, and the demand for textiles has decreased by a third. This inflicts an especially severe injury upon Austrian prosperity, since the textile manufactures are the most important in the country and employ 350,000 workers. It is not surprising that Austria wishes to see the war with Turkey ended and get back her market in Servia, Bulgaria and Montenegro.

Now is the best time to distribute Socialist literature. The startling investigations and growing unrest prepare people to hear our arguments more attentively. Get your neighbors and workmates to subscribe for the **Christian Socialist** this week.

"Don't you think it would be a good thing if our legislators were limited to one term?"
"It would depend on where the term was to be served."—Chicago Record-Herald.

Doctor (to patient): You've had a pretty close call. It's only your strong constitution that pulled you through.
Patient: Well, doctor, remember that when you make out your bill.—Boston Transcript.

## THE GIFT OF DIVES

Lorenzo D. Gillespie

I saw them at the close of day, come from the factory gates;
A strange, uncomely band of youths, with smirch upon their face,
With haggard eyes and weary tread and stolid empty gaze,
And void of youthful vigor, they walked with drooping pace;
Without sweet minstrels of the air call vainly to their ear,
For in their weary brain they hear naught but the factory whirr.

At peep of rosy morn they come, unrefreshened and sore,
As weary, stolid oxen come, lash-driven from their stall,
Insensible to all the charms of wondrous vital morn;
Come drooping as some sacrifice to blighting hunger's call—
The victims of a heartless age whose ruling passion knows
No pleasure in the morning stars or fragrance of the rose.

Ah God, is this the sight that glorifies the hour of fate's desire
Are these the forms You imaged when You gave the world its light?
Must helpless babes be forced to drudge through long and weary hours
To gain their scanty crust and share a hovel through the night?
They have no childhood, no glad youth, and perish ere they're old,
But greed must have its cruel sway, Dives must have his gold.


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| Week's "The Socialism of Jesus" | .10 |
| Moyer's "The A B C of Socialism" | .05 |
| "Socialist Campaign Songs," 16 Great Socialist Songs | .05 |
| Frances E. Willard's "Endorsement of Socialism" and Strobell's "A Christian View of Socialism" | .05 |
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## HOW MUCH IS SOCIALISM REALLY WORTH TO YOU?

Here is a simple business proposition.

You want, everybody wants—(1) A permanent job with sufficient pay to enable you and your family to live decently and comfortably; (2) A safe and substantial insurance policy covering accident, sickness, old age, and death in the interest of yourself and family.

You can get this genuine prosperity, not only for yourself, but for all mankind, just as soon as you convince a mere majority of the people that Socialism can and will absolutely guarantee all this and more.

Now, how much is all this worth to you and your family? How much of your time and means are you willing to invest to establish yourself in this sanest and safest of all business propositions?

Is it not the most unaccountable and unpardonable thing that we waste so much of our money and time in all sorts of ventures under the present uncertain business system, and give so little of our time or means to the development of this surest and best business enterprise—Socialism?

Why not from now on make our chief business the business of making Socialists and thus establish the Co-operative Commonwealth in our day?

This is absolutely possible, if, instead of only a few giving their hundreds, each and every one of us would give something, especially some time, regularly, along some definite line, in the spread of Socialist literature, which everyone of us can do.

We can convert the Christian people and their sympathizers, the large majority, to Socialism quickest—in a comparatively short time—by following the lines of least resistance, **GETTING THEM TO READ CHRISTIAN SOCIALIST LITERATURE,** proving to them that practical Socialism is simply applied Christianity, the message and mission of the **CHRISTIAN SOCIALIST.**

And whatever you do for other Socialist papers, surely your greatest effort should be given to the spread of the **CHRISTIAN SOCIALIST** and the Christian Socialist literature, because this is the best possible propaganda material to reach Christian people whose votes we must have.

Now, while we shall be glad to use every dollar of money you may prefer to give in carrying on this great work, and we are thankful for those who continue to stand by us so bravely in this substantial way, **OUR GREATEST NEED IS AN INCREASED HOST OF REGULAR, ZEALOUS WORKERS, WHO WILL MAKE IT THEIR BUSINESS TO GET CHRISTIAN SOCIALIST SUBSCRIBERS AND SPREAD OTHER CHRISTIAN SOCIALIST LITERATURE AND THEREBY MIGHTILY HASTEN THE COMING OF THIS GREAT CO-OPERATIVE COMMONWEALTH!**

1. Help us secure the prompt renewal of **CHRISTIAN SOCIALIST** subscribers in your neighborhood.

2. Help find **ONE THOUSAND** workers who will either secure or pay for two annual subs or four six-months' subs per month, $1.00 per month for such sub-cards.

3. Get your local or some individual to distribute at least 100 copies of each issue of the **CHRISTIAN SOCIALIST,** only $2.00 per month.

4. Help us sell fifty shares of stock per month ($10.00 each) to publish more good Christian Socialist books and pamphlets.

Is it not high time for each and all of us to get down to business methods in this great work and begin in earnest to do things?

Are you with us? Prove it by your response this week.

Harvery P. Moyer, President Co-op. Ptg. Co.

## BECOME A STOCKHOLDER

**Every reader of the Christian Socialist who possibly can afford it should become a shareholder in the Co-Operative Printing Company which publishes the paper. This would enable you to be present at the annual meeting, either in person or by proxy, to vote on all questions coming up therein, including the election of the Board of Directors.**

**No dividends in money are promised, though in the distant future there may be some; but every stockholder is permitted to purchase any books produced by the Co-Operative Printing Company at 50 per cent discount. This amounts to a large percentage of dividend from year to year.**

**And for the present, to offer a special inducement for you to help push the paper and publish more books, you may have the following bargain in stock and subscriptions to the paper. You may either sell these sub cards at 60 cents each or give them to parties in whom you are interested. Order now. It will help much.**

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| Ten annual subscriptions to the Christian Socialist at 60c | $ 6.00 |
| One share of stock in the Co-operative Printing Company | 10.00 |
| Total | $16.00 |
| All for | $12.00 |

## News and Views

By WM. H. WATTS

The investigation of the "Arson Trust" in New York City has brought out another reason for the State ownership of the insurance business, and that is the indifference of the insurance companies to the prosecution of the "Fire Bugs." The reasons for this indifference on the part of the companies is: First, that they do not like to meet the expense of hunting down incendiaries unless the claim against the company is unusually large; second, the companies do not like to take a case into court because it gives them a reputation for being hard to settle with; third, fires, unless very expensive, are a good thing for the companies and it gives them an excuse for increasing their rates; and, fourth, fires remind people of the necessity of insurance and so the companies can induce the writing of more policies. This is "Economic Determinism" working in behalf of private interest.

* * *

In Danbury, Connecticut, and some other little towns in that vicinity, the United States marshals have levied on the homes of 189 workingmen, members of the Hatters' Union, to satisfy the judgment granted against them, and in favor of the firm of Loewe & Co., for $240,000, claimed to be thrice the damages sustained by that firm on account of a boycott by this union.

The judgment was granted under the Sherman anti-trust law, supposed to be passed to check great industrial combinations from unlawfully restraining trade.

We can all remember the huge pre-election joke, the fining of the Standard Oil Company $29,000,000. We also remember the reversal of that judgment. We can all remember the reading into that law, by the Supreme Court of the word "reasonable," by which almost any business combination can, and does, escape any penalty from that law.

We can also remember how the courts dissolved (?) the Standard Oil and the tobacco trusts, in such manner that they still can carry on their monopolistic business without any fines, but placing them on such firm basis that values of their stocks and bonds almost doubled.

We remember the failure to convict the leaders of the packing trust on the criminal charges supposed to be included in that law. And the opinion, lately expressed by Attorney General Wickersham that it would be impossible to convict any trust magnate under the criminal section.

Is it any wonder that the workers have come to believe that the "law" is their enemy?

Apparently the only "unreasonable" combination in restraint of trade is a labor union.—United Mine Workers' Journal.

* * *

The American Association for Labor Legislation is authority for the statement in connection with "plumbism," a disease prevalent among lead workers, that a German white-lead factory shows two cases of plumbism among 150 men, an American white-lead factory shows 25 cases among 142 men. An English white and red-lead factory employing 90 men, shows no case of poisoning in five successive years; a similar American factory shows 35 men leaded in six months, among a force of 85. Another English firm furnishes no case among 182 men for 1911, an American factory for the same year returns 60 cases among 170 men. Thirteen cases of poisoning among 786 dippers in England, compares with 13 cases among 85 American dippers.

The Association also says that a working population a little less than half that of Lawrence, Mass., is now killed every year in industry and a population almost half the size of Greater New York is injured.

* * *

It seems that the "non-partisan" fusion of Republicans and Democrats that was devised to take the government of Milwaukee away from the Socialists is preparing the people of that city to go back to the Socialists for relief. The mayor vetoed wage increases to the cheaper paid forms of labor in the city's employment, while approving increases in the salaries of officials to the amount of $55,000 a year. The "non-partisans" got into power on the pledge to "reduce the expenses of the city by abolishing all unnecessary positions;" but Alderman Bogk, an anti-Socialist, is reported as follows concerning the new administration:

"I warn you that the people will call a halt to the reckless extravagance of the 'non-partisan' administration. In the first six months of this administration $70,000 more was spent than in the same period of the Socialist administration. This is $314,029 more than was spent in the same period of the last Rose administration. I have gone through the figures carefully and there is about $25,000 spent during the first six months of the 'non-partisan' administration which I can't find. The expense has crept in somewhere."

* * *

Jane Addams, of Chicago, and Rabbi Stephen S. Wise were among the speakers at the New York Probation Association. Mr. Wise said, in part:

"The most dangerous procurer in

... is the underpaying employer ... woman worker. Other influences ... the dirty and disease-breeding tene... ments with the underpaid father and overworked mother and the lack of decent recreation.

"The Jewish segment of New York society owes a deep debt of gratitude to this association," he said. "I should not acknowledge this if I was blind or more stupid than I really am. I have no tolerance or patience with those Jews who say we have not our percentage among the women who find their way into the Night Court. We may not have exactly our 25 per cent, and I believe we are one-fourth of the population of New York, but I want to bring down the percentage that we do have. Until the economy which cripples the Jewish homes stops, it will go on giving its quota."—Amalgamated Journal.

* * *

The following is just one paragraph of an article entitled "The Black Plague," by Franklin Hichborn, which is being circulated in California in leaflet form. If all apartment houses were built and owned by the municipality and rented for just enough to cover the up-keep and insurance, as they should be, they would not be let for such purposes. Back of commercialized vice stand the twin devils of greed and profit, and the private ownership of public accommodations furnishes the hell in which they ply their trade.

"In the discussion of the Black Plague problem before the San Francisco Commonwealth Club, it was brought out that a place known as the Empire house, consisting of 70 apartments, had an income of $2,100 a week. The cost of construction of the building was $8,000. From this $8,000 invested, the proprietors had an income of over $100,000 a year, more than 1,200 per cent on the investment."

* * *

From Minnesota also comes the news of a Farmers' Co-Operative Laundry at Chatfield, Minn., believed to be the first in the United States. The following paragraphs are extracts from an article by C. H. Hanson in "Co-Operation:"

The laundry is run in connection with the Farmers' Co-Operative Creamery, which furnishes both building and power. The laundry building was erected by the creamery company as an investment for its surplus funds. It is an ell built onto the creamery proper with the engine room and coal bin between. A large gasoline engine, with a capacity sufficient to run the machinery of both plants, has been installed. The equipment of the laundry is modern and complete in every respect and was installed at a cost of $3,000.

The organization of the laundry is unique. Although a separate organization, the laundry has the same officers that the creamery has. The laundry corporation has been capitalized for $5,000, and shares were sold at $5. Stockholders of the creamery hold the majority of shares, but non-stockholders were allowed to invest.

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The membership of the Leeds Co-Operative Society, the wealthiest society in Great Britain, are proud of the additional monument to their thrift and capacity seen in the opening, last November, of their enlarged central stores, comprising a handsome block with a frontage of 130 feet, in one of the principal thoroughfares of the city. The buildings are a noteworthy addition to the architectural features of Leeds; moreover they have been erected out of the money of the members.

The general office hall gives accommodation to 28 clerks, cashiers, bookkeepers, etc. There is a people's hall on the second floor, with seating accommodation in tiers. The rehearsals for the annual Leeds musical festival have been arranged in this hall. Artistes and retiring rooms are provided. The society's building department carried out the greater part of the building operations.—Co-Operation.

# International Sunday School Lesson

**Notes by George McA. Miller, Ph. D., President Ruskin College, Ruskin, Florida**

## LESSON FOR JUNE 8.
**Genesis 45,46:1-7.**

**THE LAW OF RIGHTEOUSNESS RECOGNIZED AS OPERATING IN**

**I. Defiance of Human Selfishness.**
1. By being regarded as operating to bring good results out of conditions resulting in part from bad conduct. 45:1-8.
2. By disregarding bad conduct of individuals in the effort to promote the social welfare, including the individual welfare of the individual wrongdoer. 45:9-15.

**II. Expression of Human Affection.**
1. By providing for social, economic welfare with fervor that unites in co-operative effort therefor, widely different nationalities. 45:16-21.
2. Proving itself to the skeptical by material manifestation for social-economic welfare. 45:22-28.

**III. Revelation of Human Destiny.**
1. In response to appeal for superior light and leading while actively emigrating out of bad economic conditions into a better social economic situation. 46:1-3.
2. Encouraging to continued effort in the social-economic journey from want to plenty. 46:4-7.

I.

1. That "God maketh the wrath of man to praise Him," is only another way of saying that there operates in human history a "determinism" that "makes for righteousness," as Mathew Arnold, not noted for orthodox piety, frankly admits. And it may be noted that, as in this case of the hunger driven emigration of Israel from Canaan into Egypt, it is usually economic.

To the stock objection to this point of view, "Then let us do evil that good may come," it may be noted that the outline puts it "to bring good out of conditions resulting from bad conduct." This eliminates the bad conduct as the proximate cause; and properly so; as the conduct of Joseph, so far as it was good, was the immediate cause of the preservation of Jacob's family, and the bad conduct of the brothers so remote a cause as properly to be regarded as only an incident; as good conduct on their part in their treatment of Joseph might not have interfered with the preservation of their family, and may even have contributed to that end, avoiding the pain and punishment which followed their bad conduct.

The common law rule for awarding damages for injuries regards only the "proximate" cause, thus recognizing this principle; and no other rule has been found practicable in such a case in any nation or in any age.

The line of movement which a material body takes is the resultant of the forces acting upon it; and the general direction is determined by the strongest force, or the forces acting in unison, which taken together makes the strongest single force. If all other forces were eliminated the body would move in a straight line in the direction in which this strongest force is applied. The same law applies in determining the course of a social body.

The moral to this is: The ideal course for the social body is straight to the Kingdom of Heaven. If no other force but the "Sermon on the Mount" were acting upon it, then it would go in a straight line and get there soon. But there are other forces operating upon it. Therefore it is part of the business of believers in this Kingdom to eliminate, as far as possible, all other forces. It being found impracticable to eliminate all such other forces, it is part of the business of such believers to make the main force as strong as possible and to bring all kindred forces into co-operation with it so that the digression from the straight line may be reduced as much as possible while the general, though divergent, course is kept at such rate as all the forces not at present eliminable will permit.

2. So long as the professed advocates of the Law of Righteousness insist on spending the greater part of their energies for the punishment of the past bad conduct of individuals and the remainder in the correction or direction of the present conduct of individuals in order to prevent bad results, to the ignoring of the conduct of the social body, or what is worse, the denial of the existence of the social body as a responsible entity, which has been the general policy of such professed advocates for fifteen hundred years, so long will there be little or no progress made toward the Kingdom of Heaven, except such as may result from unconscious or subconscious evolution, letting all direct conscious human motive and purpose go to waste; which waste already looms upon the moral horizon as the monster crime of mortal time.

Not to punish the Rockefellers individually or as corporations for past unsocial conduct, nor yet to prevent them individually from committing unsocial depredations in the future, is the remedy for Rockefelleritis by which this nation and the entire world has been turned into a monstrous industro-commercial hospital in charge of politico-ecclesiastical quacks, is the remedy for universal social disease and degeneration. Only by turning this nation and the world into a great socio-fraternal sanitarium in charge of psycho-economic physicians who shall teach this nation and the world sane principles of social life, will there come universal healing and health.

II.

1. As Joseph's sympathetic effort for his people aroused the enthusiastic co-operation of the Egyptians in the same cause, so the amalgamation of people of heretofore hostile nationalities and religions into the great world-movement for universal brotherhood is the movement's strongest recommendation; notwithstanding the fact that it is one of the stock arguments in the mouths of its maligners.

2. As Jacob was not convinced until he saw Pharaoh's wagons, so the heavy-headed conservatism of our day "waits for the waogns" that are to convey us into the Co-operative Commonwealth. Let us therefore not criticise Milwaukee and Schenectady and Butte for being in too big a hurry when they make honest, heroic efforts to show these "Missourians" the "wagons."

II.

As Jacob had his reassuring vision at Beer-sheba while actively on his journey from Palestine to Egypt, so only those who have actively taken up their journey out of the land of Want for the many into the land of Plenty for all can have the social vision which makes them, with all the suffering of the journey, happy optimists; while those who either wait for more "wagons," or refuse to believe that there are any "wagons" for the journey, still play the role of gloomy pessimists.

## LESSON FOR JUNE 15.
**Genesis 46:28-34; 47:1-12.**

**THE LAW OF RIGHTEOUSNESS.**

**I. Observed in Diplomatic Preparation for Governmental Co-operation for Economic Welfare.**
1. In sending a representative to confer with governmental authority to procure favorable land conditions. 46:28.
2. In receiving instruction from most reliable authority as to best method of procedure. 46:29-34.

**II. Applied in Practical Adjustment of Governmental Co-operation for Economic Progress.**
1. By finding out by co-operation of government and individuals the best method of mutual adaptation of people and land. 47:1-5.
2. By governmental use of expert knowledge of individuals for the common welfare. 47:6-10.

**III. Adjusted to Requirements of Democratic Principles Necessary for Permanent Prosperity.**
1. By recognizing right of possession of land by social group as necessary for social welfare. 47:11.
2. By government provision for individual welfare being made on an equitable census basis as opposed to special favors for the few to the neglect of the many. 47:12.

I.

1. The policy of Jacob in sending Judah ahead to get a favorable land concession for his tribe is typical of the importance of the land question; both as a preparation for the Co-operative Commonwealth by methods of conservation by which the landless proletariat may have at least secondary benefits of the land without paying tribute from the little they get as the one-fifth of their earnings which the present system allows them, while they are on their journey toward the inheritance of the earth as promised them in the Sermon on the Mount, and as the permanent basis of that Commonwealth.

2. Also the course of the ten brothers in getting from Joseph detailed instructions as to how to proceed in getting government co-operation for acquisition of suitable lands on which to make a living, is typical of the course that should be pursued by the landless of today in taking detailed instruction from reliable authorities as to how to get at the land and how to enlist present unideal government in schemes of irrigation, conservation and colonization, pending the arrival of the ideal government which will provide land for all who will properly use it without the asking.

II.

1. The investigation on the part of Pharaoh following the diplomatic policy of Joseph and his brothers, as to what land was best adapted to the Jewish tribe, is typical of helpful co-operation by government and individuals in the bringing landless people into contact with unused lands suited to their needs; which is going on in our country and some of the more advanced nations of Europe; which policy should be encouraged to become general as progress toward the ideal of peopling the now peopleless lands with the now landless people.

2. Along with the policy above referred to will come into general use the policy, now but meagerly applied, of selecting from among the people who have shown themselves to be experts in economic lines in their private life, to take charge of the government's affairs in the same line; instead of putting all governmental matters into the hands of predatory politicians for private and partisan purposes; which is well typified by Pharaoh's proposition to appoint from among the Hebrew immigrants superintendents for his herds and flocks.

III.

1. Notice the emphasis laid upon "possession" in verse 11 as showing its importance in providing for the welfare of this landless tribe.

2. Also note that instead of land-monopoly represented by the holding of the land by a few of the strongest and shrewdest among the tribe who might act as feudal lords, with either cruelty or sympathy for the landless, according to their dispositions or whims, democratic distribution of the land-holdings was made on the basis of the number of members in each family.